

# THE HVMBLE and vnfained confessiō

of the belefe of certain pooze banished  
men; grounded vpon the holy Scrip-  
tures of God; and vpo the Articles of  
that vndefiled and onlpe vndoubted  
true Christian faith; which the ho-  
ly Catholicke (that is to say vni-  
uersal) Churche of Christ  
professeth.

**¶** Specially concerning; not onlpe the  
worde of God; and the ministerpe  
of the same: but also the Church  
and Sacramentes  
thereof.

Which we send moost humbly vnto  
the Lordes of Englād, and al  
the commons of the same.

Rom. x.

**¶** To beleue w<sup>th</sup> the hart, iustifi-  
eth: and to cōfesse w<sup>th</sup>  
the mouth, saueth.

Lord increase our faith.





**THE HUMBLE**  
and vnfained confessiō  
of the belefe of certain poore banished  
men, grounded vpon the holy Scrip-  
tures of God, and vpo the Articles of  
that undefiled and onlpe vndoubted  
true Christian faith, which the ho-  
ly Catholicke (that is to say vni-  
uersal) Church of Christ  
professeth.

**S**pecially concerning, not onlpe the  
worde of God, and the ministerpe  
of the same: but also the Church  
and Sacramentes  
thereof.


Which we send moost humbly vnto  
the Lordes of Englād, and al  
the commons of the same.

Rom. x.

**T**o beleue with the hart, iustifieth:  
and to cōfesse with  
the mouth, saucth.

Lord increase our faith.



 Grace and peace in  
our sauioꝝ Iesus Christe be with you  
euer, strengthen and pꝛeserue you in  
the stedfastnes of Christes worde,  
and bringe to luckie and blessed  
ende that gracious worke y  
he hath begonne in you.

**I** must needes with Saint Paule  
knowledg my selfe debter to all  
y cal vpon the name of our Lorde  
Iesus Christ, but to non moze the  
to you most dearly beloued both be-  
cause of such louynge frendship as I  
haue found in you, and most of al for  
the Christian loue, that some time be-  
yng your Curate I founde amonge  
you, & that I trust continueth among  
you still, not onely toward me, but to  
al that love the Lorde Iesus Christe,  
wherfoze now considering the tyme  
of trial to be come, that both our Sa-  
uioꝝ Christ, and al his holy Apostles  
warned vs of, I haue thought it my  
part in this Epistle to cōfozt you, not  
mistrusting, but you al are strengthe-  
ned and comforted dayly with the cō-  
fozt that is of God: and do nowe ear-

Roma. i.

Mat. xxiii.

i. Pet. iiii.

ii. Tim. iii.

i. Iohn. ii.

iii. iiii.

A. ii.

nefly



# An Epistle.

Luke. iiii.

Mat. vii.

1. Cor. ii.

Eph. ii.

Psa. cxviii.

Mark. xii.

1. Pet. ii.

nestle accompt with your selues the  
 price of the buylding of your tower,  
 least if the foundation and beginning  
 be layde and the worke not finished,  
 your enemies beginne to laugh you  
 to skorne, and to sai: these men began  
 to builde, but they were not able to fi-  
 nish. I trust you are not builde vpon  
 the slippery sandes or grauels, where  
 euery waue that beateth shall shake  
 the foundation, and cause it to fal, but  
 you are built vpon a sure ground, depe  
 digged, and your foundation layde vpon  
 the foundation of the Apostles, &  
 Prophets, vpon the corner stone Je-  
 sus Christ, in whom euery buildinge  
 knitt and coupled together, groweth  
 vnto an holye Temple for the Lorde,  
 For al though the builders refuse  
 and cast away as a thing of nought,  
 this stone Christ, whiche at this daye  
 they do, puttinge out of the Temples  
 Gods holy word in the mother toung,  
 to set vp a Latine vnknoone tounge,  
 and in it to maintaine their olde Ro-  
 myshe beggery, Yet shal that stone be  
 the principal corner stone, to you that  
 be

An Epistle.

believe elect, and precious. And who-  
soever beleueth in him, shall not be a-  
shamed. And doubtlesse the vnbele- *Esa. xlviii.*  
uers and unfaithful must needs fal &  
stumble vpon this stoon, be broused  
and utterly destroyed at the laste, al- *Esa. x.*  
though for a time the Lorde vseth the  
as the rodde of his furpe, to chasten  
our waton and to much worldly vain  
liuing, which in a manner had forgot-  
ten God, and were to much cooled  
from that ardent loue that Christ wil-  
led to be among his. Wherfore our  
heauenly father doth mercifully call  
vs again to suffre afflictions with his  
sonne Christ, and so to tri and exami-  
our fapth, that it beynge soude more  
precious the gold or siluer, myght be  
to the praise and honour of his name  
Let vs therfore take this correction *i. Pet. v.*  
with al mekenes of heart and submi-  
ssion vnder the hand of God, that he  
may exalte vs when it shalbe his god-  
ly pleasure. We cal him our father, &  
our sauio: Christ hath warranted vs  
so to do, wherfore let vs knowe hym *Math. v. 1.*  
to be in deede a father, not onely in *Iulic. xi.*



An Epistle.

Apoc. vii.

1 Cor. xi.

Psa. cxviii

King Edwardes daies, when we had  
al welth & quiet with his holpe woꝝd:  
but also now in these perillous daies,  
when the angels of the depe<sup>r</sup>, holde &  
stoppe the windes of Christes Gos-  
pel, that they should not blowe vpon  
the earth to make it fruitful, noꝝ vpo  
the seas, to make them aboundaunte  
with fishe foꝝ the Apostles to catche,  
noꝝ vpo the trees, to make the byꝑng  
furth their frutes in due season. I sai  
euē now the Lord is our father, and  
y he correcteth vs, it is of very loue,  
and not of crueltye, of mercie and py-  
tie, and not of seuerẽ iudgement. We  
are corrected saith Saint Paul of the  
Lord, that we should not be damned,  
with the world. Wherefoꝝe as obedi-  
ent chyldeꝝ, we must submit our sel-  
ues, and sai with Dauid. O Lord thou  
art righteous, and righteous are thy  
iudgementes. It is good to me that  
thou hast hūbled me, y I may learne  
thy iudgementes. The lawe of thy  
mouth is moꝝe deareꝝ to me, the  
thou sandes of gold and siluer. I trust deare  
brethꝝen, that you al do nowe studie  
howe



An Epistle.

how to stand stedfast in Gods word  
vnto the ende, that you may optaine  
the promisse as the Lord sayth. Thus  
sayth the first and the last, which was 1. p. ii.  
dead and liueth, I knowe thy works  
and tribulation, & pouertie, but thou  
art rich, and I knowe the blasphemy  
of those, that cal them selues Jewes,  
and are none: but are the sinagoge of  
Sathanas. The Lord calleth the rich, Math. v.  
that habounde in the ritche spirit of 1. Tim. vi.  
God, & in al good workes, that gods  
spirite moued them vnto, as stedfast  
sayth, sure hope, ardent loue and cha-  
ritie, diligent, often, and seruent prai-  
er, carying of the flesh with his lustes  
and appetites, which you may reade  
Galath. v. liberal almes to the poore  
and nedie, especial to the houshoulde  
of faith, and al other good dedes com-  
maunded of God. But the other al-  
though thei lost neuer so much y thei  
ar Jewes, y is, confessors of the Lo-  
des name, men of the church spiritu-  
allie, yea Gospellers if thei wil to, yet  
the Lorde calleth them blasphemers  
and of the sinagoge of Sathan.

Be

**In Epistle.**

Be not a bashed therefore w<sup>th</sup> names, titles, or dignities, as Lorde, Duke. &c. or byshop, docto<sup>r</sup>. &c. for except he bring the worde of God, and Christes Communio<sup>n</sup> with the main tenance of it, doubte not but by the frutes knowe him, and geue him his name that y<sup>e</sup> Lorde geueth him. A blas phemer, of the Synagoge of Sathanas. And though persecutio<sup>n</sup> com vpo<sup>n</sup> the, yet remēber what he saith that is first, & last, whē no t<sup>r</sup>ait shal remain. Be not astraied of none of those thinges that thou shalt suffre. Behold the deuill wil cast some of you into prison that you mai be proued. You se dearly beloued, that it is the deuill that raiseth vp these stormes against vs, but doubtles at Gods permission and sufferance, y<sup>e</sup> we may be proued, whether we be Christians in dede as we confesse in word. Many of vs thinke<sup>t</sup>h our selues strong, but temptati on declareth, that we are but weakie, Euen as Peter saide. Lorde I wil go with the into prison and death. But the knowe<sup>r</sup> & searcher of hertes sayd:  
**Truly**

**Job. i. ii.**

**Math. vii**

**Mat. xvi**



**An Epistle.**

Truly or the cocke crowe, thou shalt  
deny me. And so it came to passe. Ne-  
uertheles, after he warred strong and  
ouer came that infirmitie and knewe,  
y to sal me haue of our selues, to stand  
me haue onely of God. So is tribula-  
tion profitable to the strong and might-  
ie, for it bringeth them to the crown  
of glory, it profiteth the weake, for it,  
openeth their minde and maketh the  
to seke to the Physicion and curer of **Psalm. vi**  
our soules, and to cry with Dauid. **O**  
Lord heale my soule, for I haue sinned  
against the. Let vs therfore labour to  
ouercome our weakenes, & to accom-  
plishe that the Lorde commaundeth. **i. Cor. xiii**  
Be faithfull vnto the death, and I wil  
geue the a crowne of life. You se the  
Lorde requireth faithfulness both in  
the stewardes that preach his worde  
and in the seruantes that heare it.  
Death is the ende of al fleshe, as well **Esa. xl**  
of Kinges, and Quenes, Dukes and  
bishops, as of poore men. For al flesch  
is grasse, and al the glory of fleshe as  
the flower of grasse. When the winde  
of the Lorde goeth ouer it, it falleth &  
fadeth:



An Epistle.

fadeth: but the Lordes word abydeth  
for euer, and those that doth the will  
of the Lorde, abide also for euer. Hap-  
pye are those to whom the Lorde ge-  
ueth that crowne of lyfe, and to loose  
it, is a greater losse, then either Em-  
perour, King, or Quene, or an Angel  
from heauen can either restore or re-  
compence. Stand therfore faithfullpe  
to gods word, beleue his promys. He  
that hath eares to heare, let hym heare  
what the holy Gost saith to the chur-  
ches. He that overcometh shal not be  
hurt by the seconde death. The fyrste  
death is of the body as the Lord sayd  
to synful Adam. Forthe thou art, and  
into earth thou shalt retorne agayne,  
But the secōd death, is it that Christ  
admonished vs to flie, saying: I say to  
you my frendes, be not afraid of the,  
which kill the body, and after that thei  
haue nothing more that they can do.  
I wil shew you whom you ought to  
feare: Feare hym, that after he hath  
slaine the body, hath power to cast in-  
to hel fyre. Trulpe I say to you feare  
hym. Let not the feare of man so over-  
come

Genes. iii.

Iulie. xii.

**In Epistle.**

remembere, but that the fear of god may  
alway be ruler in our hartes, so shall  
we attaine the crowne of life prepared  
for those that loue the Lord and hys  
word vnfeignedly.

I haue not written this, as to those  
that are ignorant of theyr dutye, or  
unable to strengthen both them selues  
and others, but as to my moste deare  
brethren in the Lord, trusting y<sup>e</sup> Gods  
spirit that is among you, doth dayly  
moue your hartes now, to the highest  
perfection of godlines, euen to denie  
your liues for Christes sake, & to take  
vp your crosse, and to follow him. **Mat. xvi.**  
If any haue in times past bene negligēt  
in the way of godlines: I pray, beseech  
and exhort the same in the Lord Iesu, **Eccl. iiii.**  
to turn vnto the Lord with his whole  
hart, and not by his euyl and wicked **Iosu. vii.**  
liuing prouoke the Lordes wrath any  
longer, nor to bring plagues vpon the  
whole congregation for his wicked-  
nes. Brethren, fal to prayer dayly eue- **ii. Eldr.**  
ry man for him selfe and for his Chri- **Thre. i.**  
stian brethren. Fal to weeping with  
Meynias & Jeremie, to see the wall  
of Ies



**In Epistle.**

**Math. ii.**

**Joel. ii.**

**Mat. vii.**

**Luke. xi.**

**Ephes. iii.**

**Col. iii. iii.**

of Iherusalem broken, the city destroyed  
ed with sword and fire, and the temple  
burned. For al to fasting, for now  
daies are come that our swete & deare  
Bridegrome Christ is taken from vs.  
I certeinly beleue that our to much  
negligence in prayer, and our slouth-  
ful and seldome coming to the holye  
Supper of the Lord, are two of the  
great causes, why the Lord hath thus  
plaged vs. Let vs therfore earnestly  
turne vnto the Lord, that he mai turn  
to vs, cal, that he may hear, aske, that  
he may giue, seke, that we may finde,  
knocke, that the Lord may open vnto  
vs. If euer we shewed our selues true  
Christians, let vs now shew it, in god-  
lines of conuersacion, and lyuinge, in  
quietnes, in patient suffering, in mecke  
bearing of wronges, & doing of none  
to other, in forgiuing our enemyes,  
and praying for them, in feeding the  
poore and needy Seruites of God, in  
pitying al men, and in praying for all  
men. And dearely beloued praye for  
vs, that God of his mercy strengthen  
and comforte vs in these troubles, that  
he now



In Epistle.

He nowe layeth vpon vs, and that the  
Lorde leaue vs not to our selues, but  
euer hold his hand ouer vs, and kepe  
vs vnto the ende. For trulie I know  
without his grace and merciful help,  
no man is able to withstand Satanas  
vpolence, therefore for Christes loue  
pray for vs, as we shal not faile dayly  
to do for you.

Here haue I (gētle Reader) set forth  
the Confession and Faith of certaine  
learned men, that as they haue writtē  
it in theyr exile for thy cōfort: so mai-  
est thou giue god the praise, and helpe  
to stop the mouthes of suche blasphem-  
ers, as haue nothing in theyr mou-  
thes, but heretickes heretickes. But  
I dout not, that when thou hast read  
it with iudgement, and cōferd it with  
theyr doctrine, that they now preach  
to thee: thou shalt se which sort are the  
heretickes. Thou mayest see that all  
theyr struglyng is to byngne thee to  
theyr synckynge Romyshe puddels  
agayne. Thus I commend you all  
dearelye beloued in the tender mer-  
cies of Iesu Christ, vnto the tuitiō of  
the lps.

**An Epistle.**

The liuing god, which is the father of  
our Lord Iesus Christ, beseeching him  
to send his holy Ghost among you, &  
to bestow his rich grace and blessing  
vpon you, that you al may be cōstant  
and perfect in Gods wayes, and un-  
moucable in Christs faith, constant-  
lye persecuring vnto the end. Amen.

Grace be with you & peace frō  
God our Father, and from  
our Lord Iesus Christe,  
who tread down Sa-  
than vnder our  
fete shortly.

Amen.



**¶** To all suche as loue  
to feare God, to serue and worshippinge  
him in spirit and truth, and to lve in  
charitie and vertue amōg their neigh-  
bours within the Reialme of En-  
gland, Grace mercy and peace  
be multiplied with you, from  
God the father through  
Jesus Christ his only  
sone, our Lord and  
only Sauour.

**B**ecause we are assured, that the  
Deuill, not onely as an anucient  
murtherer, proceedeth stil in cri-  
el tiranny and extremities, but  
also as the olde liar from the begin-  
ning and father of falsholde in misre-  
porting, flaundring and belipnge the  
moost sacred veritie of Goddes holy  
worde, and vs poore men, that haue  
bene minifcers of the same (specially  
now that we are absent, and gone far  
from our native country of England)  
Therfor, partly to certifie such of you  
as knowe vs, that we shute syl at the  
olde marke of Gods worde, neither  
creanting no; reuokynge that which  
S. i. we

## The Confession

we haue learned in the Schole of God  
and taught amongst you: and partly,  
to signify to as many of you as know  
vs not (and yet do hear howe our ad-  
uersaries rail vpon vs behynde our  
backes calling vs Heretiques, Sep-  
matickes. &c.) that we are not as they  
reporthe; but better framed bothe in  
thought, word, and deede: we trust to  
the glory of God, and your edifying.  
For these and such considerations, we  
haue therfore set forth this humble &  
vnsained confession of our belefe, that  
is to say: how we in conscience are per-  
suaded by the infallible testimony of  
the scriptures, concerning the word of  
God written, and the ministry of the  
same: his Church also, and sacraments  
therof. For as these are the principall  
pointes of the faith and true religion,  
which is builded only vpon Christ: so  
if our mindes by the iudices of the ho-  
ly Ghost in his word, be fully resolved  
herein, then by the grace of the same  
most holy spirite, neyther our under-  
standinge, nor good willes, neyther  
yet sure bodyes shall be slopte nor  
hyndred



of the banished Ministers.  
hindred from prayer & fastynge, frō  
patience & obedience, from peace  
& Christian quietnes, from doynge  
our duties to God and man, & from  
exercysing of those good works, that  
are comprehended in his holy precep  
tes, and cōmandementes. And thus  
most hartely prayng you to kepe you  
fyt in the Arke with Noah & his hou  
sholde. We assure you in the word of  
the Lorde, that so doynge: the fludde  
shal not drowne you, nether shal the  
wraeth to come, ouertake you. Amen

**F**irst, because we mynd not to build  
vppon a rocke foundation, we are  
stedfastly perswaded, and do reuerēt  
ly beleue, al the Articles of the chrystē  
fayth, comprehended in thre Credes,  
commonly called Symbolum Apo  
stolicum, Symbolum Nicenum, and  
Symbolum Athanasii.

Item. We do stedfastly beleue, and  
reuerence, euen from the botome of  
our hartes, al the holy Scriptures of  
Gods booke, which is the sacred & v  
ble, con tainyng the Eldre and newe

D. H. 1152

## The Confession

testament: being fullie perswaded in  
our conscience, according to the testi-  
mony of the holy gost, that the same  
holy Scripture, is able to make men  
learned vnto saluation, throughe the  
faith which is in Christ Iesu: And that  
like as the sayd holy Scripture was  
geuen by inspiration of God (whose  
gracious & blessed spirit was the wor-  
ker therof) and is profitable to teach,  
to improue, to refovrme, and to in-  
struct in righteousness: that the map  
of God may be perfect and prepared  
vnto al good works, euen so is it the  
sure word of propheticie, & very lighte  
that shineth in a darke place: so that  
who so taketh hede therunto, both wel  
vntil the day dawne, and til the daye  
starre arise in his heart.

Item. We beleue, that whosoever

transgresseth (or ouer passeth) and a-  
biderth not in the Doctrine of Christ,  
hath not God: so that if any mā come  
vnto vs, and bring not this learning  
of Gods holy word, we ought not to  
receiue him into our house, nether to  
welcome him: but rather to beware  
of



of the banished Ministers.

of such false prophetes as beinge in-  
wardly ravening wolffes, woulde  
spoule vs through philosophy and de-  
seifull vanitie, after the traditions of  
men, and after the o:diuances of the  
world, and not after Christ. Math. vii

Item. Our stedfast belicfe is, that  
like as if an Angel from heauē, o: the  
Apostles them selues, should p:ache  
vnto vs any other Gospel o: doctrine  
concerning Religion contrary to that  
they haue taught alreedy, we ought to  
holde them accursed: Euen so we are  
bound to beware, least any man with  
vayne traditions o: coloured holines,  
cause vs to shote at a wronge markie,  
o: leade vs out of the right way. Colo. iii

Item. We belicue verely, that who-  
soever doth wilfully followe (or teach)  
such doctrine as is contrary to the ho-  
ly scriptures of God. The same (for  
he agreeth not vnto the holsome wo:  
des of oure sauior Iesus Christ) is a  
proud ignorant person, and a verie  
wast brayn: And that vnto those whi-  
ch wil not receiue the loue of the said  
diuine truth and holie scriptures to

## The Confession

**Eccl. ii.** their saluation, Almightie God doth  
most iustly send strong delusiō, suffering  
the to beleue lies: to y<sup>e</sup> damnaciō of al  
such as disdaining to geue credēce vnto  
y<sup>e</sup> truth, haue pleasure in vnrighthouse.

**Exod. xxi.** Item. Our belief is, that for al ouer  
liplabour and outward apperance  
of shewe of religion, Yet so longe as  
we hepe vs not to the rule of the holy  
scripture, but wilfully folowe the co-  
rupt tradicions, doctrines, preceptes  
and lawes of men, we misshape God  
in vaine, and serue him not in such up-  
**Math. xv.** right sort, as we ought to do.

**Mar. vii.** Item. Our conscience is fully per-  
swaded, that because men are so stub-  
borne and disobedient, so hard her-  
ted & stoward, that thei thinke scorne  
to hearken vnto the voyce of God, and  
wilfully refuse to be ordered by the te-  
aching of his holpe worde and scrip-  
**Isa. lxxvi.** tures. God therefore geuing them vp  
to their owne heartes lust, and suffer-  
ing them to folowe their owne ima-  
ginatiōs: doth most iustly take part  
against them, powring vpon them  
such great and horrible plagues, as the



of the banished Ministers.

prophet Moses speaketh of.

Item. Our stedfast beleife is, that  
whatsoever the almightie and ever-  
living God commaundeth vs by his  
word (which he hath appointed to be  
the Lanterne vnto our feete, & lighte  
vnto our pathes) like as we ought to  
haue the same in such reuerence \* that  
we bome not aside therefrom, neither  
to the right hand nor to the left, and  
that we do not suche thinges as seme  
good in our own eyes, but \* only that  
which is right in the sight of the Lord  
\* adding nothinge vnto his wordes,  
least he reprove and plague vs, & least  
we be found liars: Such so, we should  
not take away oꝝ minish ought from  
his wordes \* least he take awaye from  
vs our porcion, out of the booke of life

Item. Like as our beleife is, that  
said holy word and scripture of God  
alone, sheweth me y<sup>e</sup> right path to coe  
to god, to se him, to know him to loue  
him, to serue him, & so to serue him  
as he most desireth: so ar we fulli per-  
suaded, according to s. Iustines cou-  
saill y<sup>e</sup> it is our bounden dutie, aswel to

B. iii.

velde

Psal. ciii.

Iosu. xiii.

Deut. xi.

Deut. xiii.

xii.

Exo. xxi.

Exo. xxi.

The Sp.

shops of

England

in the

booke to

king Hen

rye. p. viii.

circa An.

M.D.

XXXiii.

## The Confession

De doct.  
Christia.  
lib. ii. ca.

In lib. ad  
Orosin.  
contra P.  
cilian et  
Orosin.

yeelde and consent to the authoritie of  
holy scripture, which neither can dis-  
ceiue, nor be deceiued. As also in the  
vnderstanding thereof, diligently to ob-  
serue the circumstances of the places  
times and persons: and to take good  
hede, not onely what, but also of who  
any thing therein contained, is spokē.  
And here with this humble confe-  
sion of our faulth in Christ, we do rue  
from the botome of our hartes, right  
sore, lament and bewaile, the present  
miserable decay of Christes true Re-  
ligion, the manyfold inconueniences  
the great harme and horrible abuses,  
that are entred in among the genera-  
tions of men of al sortes and degrees  
throughe addyng vnto the sayd holye  
Scripture, throughe minishing of it,  
and soe not duely consideryng the cir-  
cumstances thereof: That is to say, soe  
not regarding, soe not obeyng, and  
soe not folowng the infallible truth  
of the same moost reuerende word of  
God: The curssed and vnhappy con-  
tempt wherof vndoubtedly hath brou-  
ght into this worlde, al wickednes.

Amel



of the banished ministers.

Aswel of false doctrine, as of ungodly  
and sinful liuing: To the subuerting  
of al good ordre, not oneli in matters  
of religion, but also in thynges con-  
cernyng our duties one towards a-  
nother. Wherfore, beyng fullpe per-  
swaded, that the eternal God hath ap-  
pointed the ministers of his worde,  
to be continued in his church or con-  
gregation, and hath geuen giftes vnto  
me to edifie it withal: aswel bi tea-  
chyng of true doctrine and improuing  
of false: aswel bi plantyng of godlines  
and al vertues, as by instructyng of  
the ignorant, rebukyng of the euill  
and resourmyng of thynges that be  
a misse. We munde therfore now to  
confesse, what oure beliefe is concer-  
nyng the Church of Christ.

Rom. xxi.

i. Cor. xii.

ii. Tim. ii.

## Of the Church,

**T**hough this word (church) be  
take in diuers significatiōs: as  
for a perticuler congregation,  
sometime of the good, sometime  
of the wicked, sometime for an assem-  
bly of both good and euill together,  
And

## The Confession

Ez. xxviii.  
 Cant. vi.  
 John. c.  
 \*  
 Act. ii. iii.  
 Eph. iiii.  
 \*  
 Ez. xxviii.  
 Joh. xiiii.  
 rvi.  
 I. John. ii.  
 Eph. iiii.  
 \*  
 i. Thon. i.  
 Heb. ii.  
 Ephes. v.  
 \*  
 i. Pet. i.  
 \*  
 Mat. xvi.  
 i. Cor. xiii.  
 \*  
 Es. xxviii.  
 I. Pet. ii

And other wise vsurped, partly for an  
 house of common resort, and partly  
 for the only state of the Clergie: yet  
 are we fullpe perswaded, and do sted-  
 fastly beleue, that there is but\* oncon-  
 ly\* Apostolicke and holy Catholicke  
 or vniuersal Church and congregati-  
 on of God\* which being moored, tau-  
 ght and gathered together, fō among  
 al nations of the whole world, by the  
 operation of the holy ghost, into the  
 vnitie and truth of the faith and unde-  
 filed Religion of the Apostles. Is not  
 onely sanctified\* cleansed, and purified  
 in the blood of our savior Christ, but  
 specialli also endued with vnfained\*  
 holmes of life. This Church hath the  
 Lord Iesus builded vpon the sure sted-  
 fast and hard stoun\* rocke: that is to  
 say, vpon him self, against whom the  
 gates of hel cannot preuaile. Neither  
 hath the Church any other founda-  
 tion, the that which\* (as the prophet  
 saith) Almighty God the father hath  
 layde alied vpon: which\* the Apostle de-  
 claereth to be euen Iesus Christ. This  
 Church is the house, the dwellinge  
 place



of the banished Ministers.

place, and congregation of the living  
God, the pillar and ground (that is to  
say, the maintainer and defender, the  
sure stay and upholder) of the truth.

1. Tim. iii.

This Church is the mystical bodie  
and beloued Spouse of Christe, who  
is the head and Saviour thereof, who  
also for the entire loue that he beareth  
therunto, not only gaue him selfe for  
it, to sanctifie it, & cleanse it in the sou-  
taine of water, thorough the worde (to  
make it vnto him selfe a glorious co-  
gregation, or church without spot or  
wrinkle, or any such thing, & it should  
be holy and without blame) but also  
after his ascencion, when he led capti-  
uitie captiue, prouided richlye for it,  
a lorde with a most beautiful diuersitye  
of offices and ministrations: as wpth  
his owne worthy giftes, meete & con-  
uenient for the same, in a moste excel-  
lent order, vnitie, & agreement: to the  
intent that his said chu:ch louinglye  
following his truth, and in al thinges  
growing in him, as an whole bodie  
coupled and knyt together in euerye  
toppe (wetherwpth one member mini-  
strerh

Ephes. i.

Collos. i.

Psal. cto.

Eph. v.

Titus. iii.

Ephes. iii.

1. Cor. xii.

Roma. xii.

1. Cor. xii.

## The Confession

- Ephe. iiii.** stretch unto a nother, according to the measure of his gift) may helpe & edify it selfe, constantly to increase in al godlynes, and not to wauer therfro, neyther to be caried with euery winde of doctrine by the wilpnes & subtelty of men.
- Heb. xiii.** Of this Church are they whom the Apostle calleth Citizens with the Saints, and of the household of God: Which being built together vpon the same foundation, that the Prophetes and Apostles were builded vpon, are made an habitacio of God in the spirite. This Church and Congregacio, is the Communion of Saintes, the heavenly fellowship, and blessed company of al Gods elect and chosen childreu, that euer were from the beginning of the world, be now, or shalbe hereafter:
- Ephe. ii.** even a l true worshippers that serue him in the spirit, and in the verity, in such holynes & righteousness as is a loomed in his sight: they that vnfainedly feare y Lord, that walke not on styt in the counsaile of the ungodlye, that stand not in the way of mocked synners, and that remain not among the
- John. i. ii.**
- Luke. i.**
- Psa. l. iii.** spites



Of the bawthed Ministers.

Spiteful scozners, but euer delite in the  
law of the Lorde, & alway study to ob-  
serue and kepe his comaundements,  
his rules, his ordinaunces, hys actes  
and statutes. Of this Church are the  
poore in spirite, the true penitent, the  
meke harted, the mercifull, the pure  
and cleane minded, the peacemakers. **Matth. v.**  
There are they, that being hongry and  
thyrsty for righteousnes, do suffer per-  
secution for the same, and be reupled,  
troubled, and falsly belied of men for  
the Lordes sake. Of this Church are  
they, whom the Lord calleth the salte,  
and seasoners of the earth, the light of  
the world: which so shine before men,  
that they seeing they: good woorkes &  
godly liuing, do glorify & praise they:  
father, whiche is in heauen. Of this  
Church are they, that both obserue the  
comaundements of Christ the selues,  
and teache others also to do the lyke,  
who vnderstanding the law spiritual-  
ly (accozding to the Lordes interpre-  
tacion) declare them selues to be the  
perfect childre of God, in louing their  
enemies, blessing those that curse the,  
the

## The Confession

**Matth. vi**

doing good to such as hate the, pray-  
ing for those that do them wrong and  
persecute them. Of this Church are  
they, when they do alices, let not y  
left hand know what the right hande  
doth, seke no vaine glory, or to be seene  
of men: And when they pray, they en-  
ter into the priuie chamber of theyr  
conscience, shutting the doore to them,  
and praying to theyr heavenly father  
which is in secret. And though they  
babble not much in theyr prayers (as  
the heethen doo) and are assured that  
theyr heavenly father dothe knowe  
what thinges they haue neede of, as for  
they aske of him: Yet being taught of  
the Lord, how, vnto whom, and what  
to pray, they most obediently folowe  
his order: forgiving others theyr offe-  
nces, as they them selues haue forgiv-  
nes, and desyre still to be forgiven of  
God. These when they fast, do it not  
to be seene of men, but of theyr father,  
which seeth in secret. Of this Church  
are they, that gather them selues trea-  
sure together, not vpon earthe, but in  
heauen, wher neither rust nor mothy  
corrupt



of the banished Ministers.

corrupt, & wher theues neither bytake  
vp nor steale. These depending vpon  
the only prouidence of God, though  
they, abhorring idelnes, do faithfull  
labour and trauaile euery one in thre  
vocation: the hādes working, the eyes  
looking, the mouth speaking, the fote  
going. &c. yet take they no vnlawfull  
care or thought for this life: but for  
felicitie: the kingdom of God, & the righ-  
teousnes thereof, and so enioye at his  
hand, the rich prouision of al necessa-  
ry thinges with a good conscience.

Of this Church are they, that geue **Mat. vi.**  
not that which is holy, vnto dogges,  
neither cast their pearles before swyne  
These aske and haue: Seke, and fynde  
knocke, and the doore is opened vnto  
them. These doynge vnto others, as  
they would be done vnto them selues,  
entre in at the strait gate, and by the  
narrow way, which ledeth vnto lyfe.  
Of this Church are the good trees,  
that oute of the good treasure of the  
heart, bring furth good fructifull thin-  
ges. As they that beynge ware of falsse  
prophetes, and hearkenynge onely vnto  
Christe

## The Confession

**Matth. i.**

**Matth. xi.**

**Mat. xxi.**

**Luke. xi.**

Christes wordes, do also practise the same in their life and cōuersaciō: play- ing the partes of wise men, whiche a- gainst stormes for to come, build their house upon the rocke and sure founda- tion. Of this blessed felowship are thei, that endurynge stedfast vnto the ende, and fearynge God more thē me, take vp theyr crosse and follow Christ beynge wel content to icopard all that thei haue, & their life also for his sake. These in al their aduersitie, resorte vnto the Lorde, takynge his yoke vppon them, and lernynge of him to be meke and lowly in heart, fynd ease and rest vnto their soules. Of this helpe con- gregation and Church are thei, vnto whom it is geuen to knowe the myste- ries of the kyngdom of heauē: whose eyes are blessed, for they se: and lyke- wyse their cares, for they beynge chil- dren of Gods kyngdome, & the good seede sowne in the fortunate grounde do not onely heare the word of God, but also vnderstand it, and bring forth plentiful fruit, some more some lesse, accordynge to the measure of such gif-  
t



of the banished Ministers.  
 tes, as he hath geuen them. These are  
 the Lordes owne shepe, whych know-  
 ing him their shepherd, this voice,  
 folowe not a straunger, but flye from  
 him, for thei knowe not the voice of  
 strangers. It is the Lordes only voice **John. 10.**  
 that thei hearken vnto, and hym they  
 folowe, who knoweth them, and ge-  
 ueth them eternal life: so tha they shal  
 neuer perishe; neither shal any manne  
 plucke them out of his hand. The fa-  
 ther of heauen, who hath geuen this  
 holpe flocke and Congregation vnto  
 Christ his sone, is greater then al, and  
 no man is able to plucke them out of  
 his heauenly fathers hande. Nowe is  
 God the father and Christ his sone  
 all one, to the endles comferte of this  
 his vniuersal Church. This flocke of **Psalm. 135.**  
 Christ, this holpe congregation, is that  
 blessed Church, whose vnrightheousnes  
 is forgiven, and whose sinnes are co- **Rom. 11.**  
 ueted, and not imputed: Yea in this  
 Church hath the Lord himself ordain-  
 ed & appointed the heauely ministra-  
 tion of continuall remission and for-  
 giveness of sinnes, to al such as vnto  
 ned

## The Confession

Mat. xiii.

nedly repente of there former wicked  
lyfe, and truely conuerte vnto hym.  
For vnto this Church hath he geuen  
the keyes of heauen, that whatsoeuer  
they bynde vpon earth, shalbe bounde  
in heauen: and whatsoeuer they lose  
in earth, shalbe losed in heauen: Vnto  
this Church hath he geuen his holpe  
gest. so that whose synnes soeuer they  
forgeue, the same are forgiven: And  
whose synnes soeuer they retayne, the  
same are retained.

John. xx.

Act. i. ii. iii

i. Cor. xi.

Titus. ii.

Titus. ii.

In this church is the pure word of  
God, and al the worthy exercises of  
his true Religion, the holy Sacramen-  
tes, prayers, thankesgeuyng ecclesia-  
sticall discipline, &c. truly and fayth-  
fully ministered. And though the par-  
ticuler members of this church be  
wre, as many (both particuler persons  
& also particuler churches) haue erred,  
and some do at this day, while they are  
compacted with fleshe and bloud: Yet  
shall not one thepe perishe, that is of  
this holy vniuersall flocke, neither the  
fayth or foundation of this Catholike  
Churche faile. This holy vniuersall  
church

John. x.

Math. xvi.



of the banished Ministers.

church, as the sone in brightnes, hath  
beames of light, whercof it commeth  
to passe, that there be also particuler  
Churches or congregations. Where  
though there be but two or thre ga- **Mat. xiiii**  
thered together in y name of Christe,  
he is in the myddes amonge them.  
For though we confesse and knowe  
ledge, that the holy Catholike or vni-  
uersal church of Christ, is invisible, &  
suche as our Crede teacheth vs to be-  
leue (y such a church there is) Though  
no mortal man can se the regeneratiō  
of the spirit, and the fayth of Christ in  
it selfe. Yet a good tre mai be knowne  
by his fruts. Like as the beames then **Mat. vii**  
that procede of the Sūne, are testimo-  
nies and partakers of the lught ther-  
of. Euen so, what church or congrega-  
tion soeuer professeth the name & re-  
ligiō of Christ, haupng and exerceysng  
the pure and sincere doctrine of hys  
Gospel, of his Sacraments, and of al  
his discipline, accordyng to his holpe  
institutiō, y same do we take vndou-  
tedly for Christs church. For bi māns **Mat. xii**  
woordes and dedes we mai discern to **vii**

C.ii.

alowe

## The Confession

**iii. Ec. viii.** alowe o: disalowe theim. True p:ph-  
phetes also from false, may we know  
by their frutes. \* The heart, God on-  
ly seeth, and iudgeth.

**i. Tim. iii.** Notwithstanding, to build vpon,  
we are th:owli perswaded, that as the  
sayd blessed vniuersal Church, and cō-  
gregation of Christ, is the pillo: and  
ground of the truth (for greate is the  
mystery of godlines that it teacheth)  
Euen so, in such wonderful diuersities  
of doctrines, sectes and sond:p religi-  
ons of the worlde, we should neither  
haue com to the true knowledge and  
beliefe of the Gospel, neither shoulde  
we be satisfied in our selues o: surelpe  
fired to continere and abyde still in  
in y: sayth therof (as we be God haue  
the praise) against al heresies and false  
opinions. If the authoritie of the said  
holy vniuersal and catholike churche  
of Christ, had not wholly & fully mo-  
ued, stirred & prouoked, admonished  
and taught vs so to do. But whan we  
considered (with S. Augustine) the e-  
stimation and dignitie, the worthines  
and authoritie of the sayde vniuersal  
churche

**De tra epi-  
stolam fun-  
damenti.  
cap. v.**



of the banished Ministers.

church, and howe uniformly the members of that mystical body accordeth, and consenteth together, in the unitie of the holy gost, and in the ministration of heauenly thinges, our conscience with al thanful obedience, & with obedient thankfulness, doth most cheerefully and gladly agree: aswel to learne what the said church teacheth vs, and to beleue gods word that it preacheth vnto vs. As to be warned by the counsailes that it geueth vs, and to folowe the instructions, lessons and ensamples that it sheweth vs. For sure we be (as we haue confessed alredy) that the foundation of this Church is firme & fast. wherein hath the Lord set vp his owne light, that hath no darknes in it. There is the truth that desceiueth no man, the life that walleyeth no man, and the wayes hys way that bringeth euery man righte to his iourneies ende. As for a perticuler mā, a perticuler church or Congregation (as we sayd before) they maye erre, they maye be disceiued in one thyng or other, at one tyme or other. The consideration wherof (as it

John .vii.

Pla. cxi.  
Roma. iii.  
Jaco. iii.

### The Confession

appeareth) did moue S. Augustine, to haue most principal regard to y<sup>e</sup> church vniuersall, although the particuler churches of A<sup>n</sup>phica in his time, were not defiled and popsoned, as they be nowe. O that we were so circumspect this day, as to builde vppon so sure a ground. For though we maye safely geue credence to any particuler church whan it foileweth the wholesome doctrine, wherin the holy gost by his A<sup>p</sup>ostle, did stablish the Church of the Ephesians, of the Philippians, of the Colossians, of the Thessalonians. &c. Yet if any such Church do shute at another marke, we shall but loose oure game in doyng thereafter.

As (for ensample) what sound doctrine, what wholsome religion, what good and vpright discipline, is there at this present day, in any of the said particuler Churches? Be they not vtterly corrupted and popsoned with diuers kindes of horrible idolatrye, with shamefull superstitious, with damnable sectes and false religions, and with the dotyng doctrines of men? As the Church of the Ephesians pr<sup>e</sup>s

Ephes. v.



of the banished Ministers.

still light in the Lorde, and not rather  
darkenes in Mahomet? Hath the  
Church of the Philippians this pre-  
sent day, fellowship stil in the Gospel,  
and not rather in the fylthie doctrine  
of the Turke? Both the church of the  
Collossians contineme yet stel groun-  
ded and stablihed in the fapth of the  
word of God, and not rather blinded  
in infidelitie, and in such horrible ido-  
latry as is taughte by the false doctri-  
nes of men? Is the church of the Te-  
salonians nowe converted still from  
images to serue the liuynge God, or  
contente to suffre trouble and losse of  
their goodes for the truthe sake, and  
not rather turned back again to their  
idols (as the dogge to hys vomite)  
and become cruel persecutors of Chri-  
stes gospel? What sound doctrine the-  
ra be had in a church or cōgregation  
is so corrupted? Beas, is the church of  
Rome it selfe nowe obedient vnto the  
faith of Christ (as it was in S Pauls  
time) and not rather to the Popes or-  
dinances and decrees?

Philip. i.

Collo. ii.

i. Tessa. i.

Rom. xvi.

Wherefore, inconsideration of the

L.iii.

pre

## The Confession

premisses, and for auoydinge of suche  
stormes as must needes ouerthrome  
the house that is builded vpon the same  
we are fully resolved in maner aboue  
written, concerning the sayd holpe &  
postolicke and Catholike or vniuer-  
sal church of Christ.

## Of the ministry of the word of God.

**V**e are fully perswaded, and do  
stedfastly beleue, that the same  
almighty, eternal, & most graci-  
ous God, who in times past,  
diuersly and many waies spake vnto  
the fathers by the Prophetes, hath in  
these last daies, not only spoken vnto  
vs by his owne deare sone, our onely  
Saviour Iesus Christ, but hath also  
by him, ordained & appoynted in hys  
Church, the ministerie of hys holpe  
word: willing his Gospel to be prea-  
ched vnto al creatures, to the intent y  
al Nations\* might become his disci-  
ples, & be taught to obserue al thinges  
whatsoever he hath commaunded.  
For in consideratiō of this most gra-  
cious

Hebru. i.

Mar. xvi.

Madateu  
salc.

mat. xxviii



of the banished Ministers.

cious purpose, he did not onely geue  
vnto his Apostles and Disciples, the  
holy Ghost, and opened theyr wittes **Iohn. rz.**  
that they might vnderstand the scrip-  
tures, but also committed vnto them, &  
to theyr succession in his Church, the  
office and charge of preaching repen- **Luk. xxiij.**  
taunce and remission of sinnes in his  
name among al nations. For this in-  
tent also hath it pleased him, to consti-  
tute, and ordaine diuers and sondre **Roma. xij.**  
Ministers: some hauing one charge,  
some another: that the Saintes & ho- **i. Cor. xij.**  
ly members of his mysticall body and  
Church, might haue all thynges ne-  
cessary to worke and minister wth-  
all, for the edifying thereof: for the in-  
crease also and conseruation of his true  
doctrine and Religion.

This holy office, which the Apostle **i. Cor. iij.**  
calleth stewardship of the misteries  
of God, the ministracion of the spirit, **ii. Cor. iij.**  
the ministracion of rightuousnes, the  
preaching of the attonement, and the **ii. Cor. viij.**  
embassage of Christ (though the blind  
se it not, and the vnhankfull worlde  
regard it not) is a noble and precious **ii. Cor. iij.**  
treasure:

## The Confession

**R. Cor. iii.** treasure: which the ministers haue in  
 earthen vessels, that the excellent po-  
 wer therof may appeare to be of god,  
 and not of them: pea of suche worthi-  
 nes is it, that the true ministers there-  
**R. Cor. v.** of are Messengers in the roome of  
 Christ, as if God himselfe did. beseeche  
 us throughe them, to be at one w<sup>th</sup>  
 him. So that who so heareth the, hea-  
**Luke. x.** reth him: who so despiseth them, despi-  
 seth him, and he that receaueth whom  
 soeuer the Lord sendeth, receaueth the  
**John. xiii.** Lord himself. When we consider this  
 (as we are bound to do) it moueth us  
 to haue the holy ministracion of gods  
 blessed woorde the more in reuerence.  
 And euen so are we occasioned to doe  
 when we cal to remembraunce, how  
 worthy Apostles, Euangelistes, and  
**Mat. x.** Disciples it pleased him. not onlie to  
**Luke. x.** appointe at the first in his primatiue  
**Actes. i.** Church, chiefly for the executinge of  
 this holy office, but also to describe  
 by him selfe and them, how w<sup>o</sup>ght  
**Mat. ix. x.** Ministers his will was to succede  
**Act. xx.** them: what good qualities and gifts  
**Titus. i.** they ought to be endued withal: how  
 well



### of the banished Ministers.

Well learned and exercised in the scriptures, i. Pet. v.  
true shepherdes, how apt to teache other, home i. Cor. iii.  
men in Gods vyne garde, how diligent labourers in his house and  
haruest, how faithful stewards of his mysteries, how honest keepers of  
hospitality, how voyde of folthynes and corrupcion, how discrete vertuous  
and faultles they ought to be, how sober, honest and faithful myues,  
howe wel ordered householdes, how obedient and godly brought up  
children they shuld haue: how wel esteemed also and regarded,  
and how worthely provided of necessary liuinges, they ought to be.  
Of these and such like thinges testified in the scriptures, we are out of doubt,  
concernyng the ministerye of Gods holpe woorde.

### Of the Sacramentes.

**Y**f it be meete and conuenient (as it is in dede) that the circumstances of the scriptures, as S. Augustine saith, be diligentlie observed. Then is it yphewyse expedient  
De doc. Christian. lib. iii. cap. xii.

## The Confession

ent & necessary, that in medlynge with  
Godes holy sacramentes, it be also re-  
uerently and discretly considered by  
whom, whā, wher, after what maner,  
for whom, and for what intent & pur-  
pose, they were ordeined. For the ig-  
norauce and not regardynge there-  
of, hath marred al the matter, and is  
the verpe occasion, that (as cōcerning  
the true understāding & vse of Godes  
holy Sacramentes) men shute either  
to wide, to shorte, or to far of. so that  
therby they loose the game, and come  
not neare the marche.

Now because we must nedes con-  
fesse, as we do reuerently with al our  
hartes, that the mystery of Godes holy  
Sacramentes is most comfortable, &  
most worthy to be tasted, felt and vn-  
derstand in euery Chyristen consciēce.  
And forasmuch as the Diuel, with the  
cloud of blond and wilful ignoꝛaunce,  
hath darkened the eyes of many a mo-  
thers child, so that they do not see nor  
perceiue the sweetenes of this treasure  
what it is, wher it lyeth, nor the right  
vse of it. Therfore, albeit y<sup>e</sup> holy Gost  
hym



of the banished Ministers.

him selfe hath broken the hard shel of  
the Nutte already, yet seing there are  
sondy good peeces of the swete ker-  
nel cast out, and lye, some rotten un-  
der fette, some thuffeled amonge the  
shels. We mynde as sincerely & faith-  
fullye as we can, to do our best in ta-  
king vp, and laying forth such parcels  
of the said most swete kernell, concer-  
ning the misterye of Gods holpe Sa-  
cramentes as the Lord himselfe bi his  
grace, in this our humble confession,  
shal helpe and teach vs to utter.

Nowe as it is most requisite, moze  
thely to consider the sayde misterye,  
whych is the Communio and felow-  
shipp that we haue in eternal lyfe tho-  
row the merites of Christ: Euē so we  
confesse, and synde it so by exsperiēce,  
that the verity and truth therof, doth  
much the moze comfortably appeare,  
when Gods wonderful and most gra-  
cious working for mankynde fro  
the beginnynge, is faithfully called to re-  
memb:ance. For man in hys firste  
creation, was made to the similitude  
and likenes of almighty God, endu-  
ed with

The miste  
rye.

Gene. i. 26.

## The Confession

ed with perfectnes, wisdom, righte-  
ousnes and lyfe euerlastynge. Of the  
which incomparable kindnes & mer-  
cy, to the intēt he might styl be mind-  
ful, and keepe the same euer in thank-  
ful remembraunce, God prescribed un-  
to hym a rule, law, or cōmaundemēt:  
whych to obey, was euen to continue  
in the felowshipp of the same immor-  
tal lyfe that was geuen hym. But to  
disobey it, in following his own wil,  
contrary to the cōmaundement, was  
to be inferiour to euerlasting death,  
and to lose hys porciō in euerlastynge  
lyfe. So when man was fallen from  
the obedience of the cōmaundemēt,  
hys owne nakednes appeared vnto  
him selfe so horrible (by reason it was  
not couered wth the image of lyfe)  
that he began to dyspayre, and durste  
not shew himselfe in the sight of god.  
Howbeit in this terrible distress, and  
most woful stare of man, Almightye  
God (who euer was and is merciful)  
dyd promise hym agayne euerlastynge  
lyfe, which was laied vp in his owne  
sonne: but so that (accorpyng as he, e-  
uer

Genes. ii.

Genes. iii.



of the banished Ministers.

When God hymselfe by an euertlasting  
decree, had appointed he wold be sa-  
tisfied, recompenced, and pacified a-  
gaine, in the obedience of al his com-  
mandementes, by the same nature  
of man: whych because of the corrup-  
tion of synne, that had entred in to it  
by disobedience, could not fully satis-  
fy the law, and therefore God made  
an euertlasting couenaunt of mercye  
with mankind, & promysed the bles-  
sed seede: namely, that hys owne son  
should put vpon him our nature, and  
therewith in innocency, satisfy the law,  
and bying vs agayne unto the felow-  
shipp of that euertlasting lyfe, whiche  
was lost thow Adam's disobedience.

Roma. 8.

God now, to kepe his people in re-  
memb: auice of thys his great merci,  
requyred continual sacrifices to pro-  
uoke them vnto thankfulness, and to  
geue them occasion fro tyme to tyme,  
to sette and reast theyr consciences ftill,  
in hope vpon the sayde promes. And  
so; thys cause he renewed the said co-  
uenaunt of mercye so oft and sondre  
times by outward Sacramentes and  
ceremo-

## The Confession

ceremonies: in the which, the death of Christ was so present to the faith of fathers, that they beleuing the promise made in the blessed seed, apprehended the sayd life that was lost in Adam.

Gen. xii.

Roma. iii.

In Circumcision, whiche was not only an outward visible signe, but also a verie scale of the righteousnes of faith, & a testimony of his grace & fauour towards them thoro Christ, the holy Ghost certified theyr consciences of theyr portion in the sayde euerlasting life.

Exod. xii.

Leu. xi.

In the Sacramēt of the Pascheouer, whē the bloud of the Lambe was stricken vpon the postes of theyr doores, and the fleshe thereof eaten roasted, and with such other ceremonies as therto wer appointed. They geuing faith & credite to the said promise made in the blessed seed, saw the worthynes and merites of Christes bloud: by the comfortable sweetenes wherof, in the operation of the holy Ghost, they wer assured of the sayd life euerlasting.

Exod. xvi.

John. vi.

In the wilderness, Manna was geuen them from heaue, to declare that the verie



Of the banished Ministers.

The very true nourishment and foode to life euerlasting, must come fro heauen: which mankind by stedfast beliefe thow the merites of Christ, should taste, and be partaker of, and in al the sacrifices & flayne offeringes of y<sup>e</sup> law was the same misterie represented and set forth to the eyes of faith amonge the people of God. Thus the benefite of Gods mercy hath bene alway fro time to time, most louingli opened in hys Sacramentes and holy ordinaunces: certifying vs (by faith thow the death of Christ) that we haue our portion againe in euerlasting lyfe, which was lost thow Adams disobediēce.

Now to come somewhat nerer vnto the sacramēts of y<sup>e</sup> new law, we do hartely agree and cōsent to the iudgement of S. Augustine: not only when he affirmeth y<sup>e</sup> our Lord Iesus Christ hath knyt together the felowshyp of his new people by Sacramēts, which are very few in number, very easy to be obserued, and very excellent in signification (as is baptisme, & the supper of the Lord) but also when he saith, p

Id Yanna-  
rium.

D. l.

a Sa.

## The Confession

Rom. iiii.

Roma. v.

A Sacramēt is the signe (token or representation) of an holy thing, the visible fōurme of an inuisible grace, and a visible word of God. Moreover the Sacramentes that are of the Lordes help instruction, we do reuerently esteeme to be no vain or vayne signes, neither only evidences of the profession of Christenmē, but also certaine assured and effectuous testimonies (or rather seaies) of the rightiuousnes, grace, and good will of God towards vs: whereby he working in vs supernaturally, & after an inuisible manner, doth not only stirre up our faith towards him, but also establieth and confirmeth it the more in the assurance of euerglasting life. Wherefore like as steadfast faith in the operation of the holy Ghost doth certifie vs: even so the Sacramētes by prope similitudes being used according to the Lordes institution testifie the same. For the holpe Ghost (who glorifieth his owne ordinances with his blessed presence) and also the word it selfe assureth vs, that nothing, though it be outward & external



Of the banished Ministers.

nal (appointed and appertaining to the right, whole and perfect use of Gods holy sacramentes) is in vaine, or but a bare signe, for as much as when the minister doth execute the Lordes wil according to his holy ordinance, in the ministracion of the visible Sacramēt by an outward action. The holy gost not only certifieth the faithful sicceiueys, & they are partakers of the thing promised, that is to say: euerlasting life (which life euerlasting is euen God & sonne, whose diuine nature is ioyned with the humanitie nowe sitting in glory) not only we say, certifieth, but also unuisibly worketh in them, those vertues, whereby they be undoubtedly ioyned vnto Christ, and one towards another, bys misfical members & partakers of eternall life. So that to be partaker of that euerlasting life, is to be as verely ioyned vnto him, & to be a member of his glorious body of his flesh & of his bones, as his own diuine nature is ioyned vnto his humanitie.

¶ Wo lde home mad, o man howe blinde art thou: that seest not this pre-

D. n.

ciclis

John. vi.

Gala. v.

## The Confession

Ephes. v.

ricious treasure, and tastest not the incomparable sweetenes and most heavenly comfort of this greate mystery betwene Christ and his cōgregation. Thou gnawest vpon the harde shelle, but vpon the swete kernel wherewith is spirit and life, thou fedest not. Wolde God, his truth coulde perswade vs, y<sup>e</sup> to be worthy partakers hereof, is thow come faith by the operatiō of the holy gost, to be assured and fully certified, that following also the Lords will in the outward actions of his holy ordinances, and framynge our lyues, accordyng to his wholesome doctrine taught vs therein, we haue vndoubtedly the thinge that ther is promised which is euerlasting lyfe in his bodye and bloude.

Genes. iii.

Heb. ii.

If o<sup>r</sup> first, as concerning fleshe and bloude, we were in sele shippe with Christ, in the lynes of our forefather Adam, to whom he was promised immediately after his offence, but opened vnto the worlde, whan he became incarnate: So that this fellowship was entered with vs, in that part wherewith was



of the banished Ministers.  
was properli ours. In respect wherof  
the father of heauen (through fayth &  
operation of his holy spirit) vouchsafe  
to make vs partakers, of that which  
was properly his: namely the breade  
that came downe from heauen, which  
is life it self, obtained by Christs de-  
ath, whereby his merites are become  
ours. So that then was this fellowe-  
ship fullpionned, when the heavenly  
marriage betwene our nature and his  
was made, in the unitie of persone in  
him, & not by cōfusiū of substance no  
more the ether his deuine or humane  
nature is confounded, though he be  
both very God and very man. Thus  
thorow fayth (wherunto this heauen-  
ly matter is offered) and by the wo-  
rking of the holy gost, we haue our fe-  
lowship with euerlasting life, in his  
body and bloud, which he tooke of vs  
and which now sitteth in glory, where  
also our soule is present through fayth  
so that we be one with him.

The fruitful knowledge and vnder-  
standing of this heavenly mystery, is  
evidently seefurth to the eyes of fayth:

D. iii.

not.

## The Confession

John. vi.

not onely by the first institution and practise of our Lordes holy Supper, but also by his most comfortable wordes afore in the Gospel, where he sayth: it is God the father, that doth graunt vs, his true bread, namely his owne sone which came downe from heauen, and geueth life vnto the world. For he only deserued, that the father should geue vs agayne, this life that was loste.

John. vi.

And like as the sone sayth, that the father should geue vs the breade that came from heauen, that is to saye, his owne sone (whom he also calleth life, because he is the life it selfe:) Even so the sone sayth, that the bread which he would geue, shuld be his flesh which he would geue and offer to the father for the life of the worlde: Namely, that the worlde by his death, myght haue that life, whiche he sayde, the father would geue: and that is even the very true breade that came downe from heauen. So y<sup>e</sup> in the Gospel, the sone touchinge his deuinite which came from heauen, is called bread: And like wyse his vmanitie whiche he offered vpon the crosse, he calleth bread.



of the banished Ministers.

Thus through faith, we haue the perfovrmaince of that which was promised, namely, of y<sup>e</sup> deuine nature which is life after a more aboundant sort, then it was lost in Adam: So that this is, and may wel be called a verpe felowship: and so in dede both Saynt John and S. Paule termeth it.

i. John. i.  
i. Cor. ii.  
Ephes. v.

The worthy Sacrament of the body and bloude of the Lorde, was instituted on ly by hymselfe, in the Darke wher thei did eate the Easter lambe, the same night wherin he was betrayed. And as concerning the maner how the Lord and thei that receiued it with him, did vse it: Howe he also hymselfe willed others his deputies and ministers of his congregation and church to do the same (for whom like wyle, & for what intent and purpose he did institute & ordayne it) it is sufficientely mentioned by the thre Euangelistes and by the Apostle Paule. Touching the which we must consider, that for as much as Christ did institute this to be a Sacramente, and taughte by his most worthy worde and practise, a ce

Mat. xxvi.  
Mar. xiii.  
Luk. xxi.  
i. Cor. xi.

D.iii. taine

## The Confession

aine ord: in the ministratiō therof. Therfore as the thynges therein contained, ought Sacramentally to be vnderstand, without anye absurditie, or interruptyng either of the action or minister. So if the ord: and forme by him prescribed, and commaunded to be vsed (by suche as are appoynted for the ministratiō therof) be omitted Then is that no Sacrament of his.

For Sacramentes are as substantial couenauntes & agrementes, whose nature is to declare vnto vs, some righte, title, priuiledge or gifte, that we haue or shal receiue thereby: whether they be grounded vpon a comen custome, or commaunded to be obserued, by such as haue authoritie to make a lawe or ordinaunce for the same. For whi should the ord: prescribed in this holy Sacramēt, be worse kept, or lesse obserued, then was the rule that God appoynted in the Sacramentes of the olde lawe? Their sacramentes had orders, which were kept: and whi should not the rules of our Sacramentes be obserued likewise?

Circa



of the banished Ministers.

Circumcision had a prescribed day  
what persons should be Circumcised,  
and what part of the fleſhe ſhoulde be  
cutte away. &c. The Lorde callinge it  
both his couenaunt, and the token of  
his couenaunt.

Gen. xxi

The celebration of Eaſter, had like  
wiſe of the Lorde a time appointed, in  
the which every houſhold, hauinge a  
lambe or a kidde of one year olde, be  
ing a Male without blemiſhe, ſhould  
ſlaye him: And not onely take & ſtrike  
the bloude of him vpon the two ſide  
poſtes, and on the vpper doorepoſt of  
the houſe, but alſo eate the lambe (or  
kidde) the ſame nyght, with unleaue-  
ned bread, and with ſorber herbes, ne-  
ther rawe nor ſodden in water: but ro-  
ſted at the ſpyre, the head, the feete, and  
purtenaunce together, with theyr loy-  
nes girded, ſhoos on theyr feete, ſta-  
ues in theyr handes, and to eate it in  
haſt, nothing remaining ouer vntill  
the morning: The ſcripture callinge  
it the Paſſouer, and the ſacrifice of the  
Lordes Paſſouer.

Exod. xii

And diligently is this to be noted:

Samuel

## The Confession

namely, that like as þe fathers in olde  
time did saythfullþ obserue and kepe  
the sayde rules, netheþ omittynge any  
of them, nor minishynge them, netheþ  
addynge ought vnto the that the Lord  
himself, had not appoynted, :Euen so  
albeit that the cuttyng awaye of the  
foreskinne of the fleshe in Circumcisi-  
on, had the name of the Lordes coue-  
nant, and though the other sacramēt  
was called the passeouer of the Lord,  
Yet were they neuer the lesse (without  
any strife, brawling or contention a-  
bout the names) obediently and thāt  
full in godli quietnes vsed & obserued

The Sacrament of Baptisme also,  
hath his ceremonies and rule appoin-  
ted of the Lord: as to putte water vps  
the childe, or to dyppe him in water,  
to pronounce him baptised in the name  
of the father, the sonne and the holye  
gost. &c. The scripture namynge it the  
newe byrth, the baptisme of remission  
of synnes, the fountayne of the newe  
byrth. &c. Where as is likewise to be  
noted, that they do horribly abuse the  
Sacrament of baptisme, that ether may  
nythe

ma. cccviii  
Mat. xvi

John. iii.  
Actes. ii.  
Titus. iii



of the banished Ministers.

rishe from it anye of the rules prescribed by the Lord himselfe, or adde therunto, their owne rites and superstitions, whether it be salt, spittle, creme, oyle, or any such thinges as may deface the worthines of Christ. Yet hath there no suche mischaunce happened vnto this holy sacrament, as either to teach or beleue, that ther is any transubstanciatio of the water in baptism, or that it looseth the nature of water, though it be appointed and turned to a very holy vse.

Nowe to retorne agayn to our purpose: The worthy Sacrament of the Lordes body and bloud, hath his prescribed order & rule. And, so that this holy sacrament be, accordinge to the practise of his blessed institution, both ministred and receiued to gether. The election and appoyntmēt of the time thereof, is referred and left to y godly discreession of Christes Church. For y Apostle saith: Quotiescumque. &c. As oft as ye eate this breade and drinke of this cuppe, ye shal shew the Lordes death, vntil he come. Nevertheless, omitted

i. Cor. xi.

## The Confession

mat. xxvi.  
Luke. xx.  
1 Cor. xi. xi.

What  
things are  
required  
afore the  
holy com-  
munion.

mitted it may not be, nor left vndone,  
but vsed in due time accordingly, and  
in such sorte, as is appointed by the  
word of God, who saith: **Take ye,**  
**eate ye, drinke ye al of it:** Do this, in  
the remembrance of me. And by his  
Apostle, he hath geuen this ordie, that  
we whiche intende to be partakers of  
this holy Communion, shall haue no  
contention nor strife among our selues  
but reforme our abuses: commynge  
here vnto, not onely together, but al-  
so after a better sort, rather then after  
such euil wyse, as we haplye hereto-  
fore haue done: One to tarpe for ano-  
ther without disdain, and (afore we  
eate of this bread and drinke of this  
cuppe) to proue, try, and examine our  
selues, our myndes and consciences,  
our wordes and dedes: callinge oure  
whole lyfe and conuersation earnest-  
ly to remembrance, lamenting and  
confessing our synnes vnto God cal-  
ling vpon him for mercy, conuerting  
vs whollie vnto him, knittynge our  
selues together in the vnitie of fayth,  
and godly loue: and so to come to the  
holy



of the banished Ministers.

holy Sacrament: Where first the minister, taking the bread, giving thanks & breaking it, ought by the Lord's ensample, to deliver it unto other, willinge them also to take and eate it in remembraunce of the Lord, whose wordes also he ought to repete accordingly. And likewise taking the cup, to geue thanks, and to deliver it to the communicantes, willinge them all to drinke therof, in remembraunce of the Lord.

The order to be kepte at this holpe communion.

This is now the order, appointed to be observed at the ministration of this holy sacrament, which the scripture calleth the Supper of the Lord the Communion (or fellowship) of the body and blood of Christ. Concerning the which, if the Lord had authoritie to make a lawe, or to set an order, for the due ministration and use thereof. Then we also that be his subiectes, are bound to observe the same: and nether to ad ought thereto, contrary unto it, ne ther to minish or take away fro it, any thinge that he hath willed us to use: Or els, we plainly disapoynt our sel-

The name of this holpe Sacrament.

i. Cor. x. 16

ues

## The Confession

lies, of the ryghte title and possession  
of such comfortable commodities, as  
we, by vertue of this heauenlye coue-  
nant and bargayne, shoulde cleere be-  
sure of. For as this is a special gift, ap-  
pointed by the last wyl and testamēt  
of our Saviour Christ, who in the true  
ministration of this his holpe sacra-  
ment (by the operacion of this blessed  
spirit) hath promised to make iust de-  
liuerance of the thing promised, So  
is it by him condicioned afore hand,  
that we shal duly receiue and vse the  
same: and not to eate of the breade, or  
drinke of the cup of the Lord vnto  
thelp, to our owne damnation.

1. Cor. xi.

In Ciuile causes the like order tak-  
eth place. Where a leace is made, it  
must not only be signed, sealed, & de-  
liuered, but also receiued, and the par-  
tie put in possession: Not deliuered (I  
say) by euery man, but only by hys  
or his depucie, that hath authorite to  
make or geue the leace: neither maye  
euery man receiue and enioye it, saue  
only he, to whom it is made or geue,  
or that hath ryght thereto. A gapne, a  
leace



of the banished Ministers.

leace commonly is not made w<sup>th</sup>out  
condicions: whych if they be broken,  
doth not y<sup>e</sup> saymer tye forfeit his leace?

And what meane we els by this,  
but euen to shew that it is an horrible  
thing, & farre out of order, that whyle  
the Lord in this hys holy Sacramēt  
offreth vs so large a couenaūt of mer-  
cy, we shal thincke scoone, to kepe the  
condicions therof, and the rules that  
he hath prescribed vnto vs? No man  
doubtles (no not in Ciuile matters)  
would be so serued: wher like as it is  
no bargaine, til both parties be agree-  
ed, so cometh it to no perfect effecte,  
neither can it stand unlesse the duties,  
condicions & promises be kept. Neuer-  
theles this thing shal appeare muche  
more euident, if we compare the prac-  
tise of these present miserable dayes,  
to the order of the Lord and his Apo-  
stles in the primitive church, & lay the  
one agaynst the other. As for the per-  
formance of the condicions on hys  
part, ther is no doubt: For wher as  
he couenantech with vs in this holy  
Sacrament, so to feede, nourish, & cō-  
fort

## The Confession

for our consciences, that he wyl such  
seale vs vnto him selfe, set hys marke  
vpō vs, and take vs for hys own. He  
certifieth vs assuredly, that vpon such  
condicions, as we also vpon our alle-  
giaunce, are bound to kepe (whych we  
must either do, or els become vnto  
thy Receauers to our damnatiō) we  
haue fellowship with him, and are par-  
takers of the same eternall lyfe, that  
he hym selfe hath purchased for vs in  
hys body and blood.

But how now? how kepe we our  
touche with him? By his order there  
should be no scisme nor discencion a-  
mong vs, about this matter: And yet  
Lord what a busines is ther about the  
defence of a new found transubstan-

Be that se ciacion, to proue y bread is not bread,  
thortye a and that after the recityng of a fewe  
boke whē wordes of the Lord, ther remaineth  
eueri part the substaunce, neither of breade nor  
of y masse wyne? And what a doo is ther, about  
began.

the maner of Chrystes presence in the  
Sacrament. Lord what tossing & tur-  
nyng, what detyng and restinge  
of the Scriptures is there, to proue  
the



of the banished Ministers.  
the carnal & natural presence of Christi-  
fles flesh and bloude (yea that in the  
fourme of bread, ther is contained the  
only natural substance of Christ, God  
and man, fleshy bloud & bone) to the vt-  
ter confounding of the two natures  
in Christ, though both the circumstance  
of Christes action, the properties of  
hys humaniti, the nature of a Sacra-  
ment, the Articles of y<sup>e</sup> Christian faith,  
the evident testimonies, as well of the  
scripture, as of those that are esteemed  
the best and moost worthy auncient  
wryters, declare the contrary?

Men should reforme al abuses a-  
bout this matter, and come to it in a  
better sorte then they haue done: And  
do they not wilfully kepe & maintaine  
these abuses still? Yea, are they not  
ueridai in their doings words & works?

Men shoulde come to the Sacra-  
ment together, and the more godly as-  
semble to communicate as brothers &  
sisters in y<sup>e</sup> Lord. But alas, they make  
a massing matter of it: to here on man  
alone taketh upon hym to receiue y<sup>e</sup>  
things that the whole congregation

E. i. ought

## The Confession

ought to be partakers of: & where one should rather tarpe for another, then that any disorder shuld be committed about so worthy a Sacrament.

Men ought first to proue and examine wel theyr consciences, to cal the selues, theyr thoughtes wordes and deedes iustly to accompt, earnestly to repent them of theyr sinnes, to lament & bewaile theyr manifold offences, to acknowledge and confesse the same vnto God, hartely to cal on him for helpe, wholly to conuert vnto hym, and louingly to reconcile the selues with their neighbours, afore they presume to approche vnto the table of the Lord. And doo they not yett fall into it lyke hogges, wallowing syl in the filthyness of their abhominable liuing without any rust remorice of conscience, without any true repentaunce or amendment of lyfe. & without suche charitable reconciliation, as was wont to be among the worthy Communicantes of Chyistes holy Sacrament.

The Priest ought so to minister, & in such a language, y the people might vnder



of the banished Ministers.

Understand what he saith: But he huddling it up in a corner by hym self, mumbleth we can not tel what. His dutie is sensibly to declare vnto vs the Lordes death: that we thereby mighte be stirred up, aswel to remember & taste the shortenes of this mystery of our redemption, as to be thankfull vnto the Lord for the same: But the Priest speaking to the wal, & not vnto vs, keepeth vs stil in blinde ignorance. So that as we cannot consider what the Lord hath done, doth, or offereth to do for vs, so is it no maruayle, that we remaine styll vnthankful,

We should, at the ministracion and receit of the Sacrament, haue good natural bread: but in stede thereof, we haue printed waifers, and suche starched stuffe, as is not pure & perfecte bread, nor lyke vnto that whych was used in the eating of the Lordes holy Supper at the first. The Lord biddeth his disciples take the breade: but oure lay people (whō we trust yet to be the Lordes disciples) are forbidde to touch it. The Lord saith: Take ye, & eate ye.

E.ii.

he

### The Confession

he saith; not, take thou it alone, and let  
no man els eate with the. He saith, take  
and eate: he saith; not, lift it up aboue  
your heades: But nowe the Priestes  
take and lyft it up an high. He sayeth:  
Take and eate, and saith; not hang it  
up: But now it is taken & hanged up  
by a lynne or cord. He sayth: Take and  
eate, and saith; not, take and worshipp  
it as God: But now men crouch and  
kneele vnto it, honour and worshipp it  
as theyr maker. The Lord saith. Take  
& eate: He saith; not, put it up in store.  
or kepe it in a boxe tyl another tyme:  
But now it is reserved & caried about  
in procession, and in the streetes, that  
the people may fall downe (yea, when  
they se it not) knoeke theyr breaſtes &  
worshipp it. The Lord saith: Do this in  
remembraunce of me: He sayeth; not,  
do it in remembraunce of others: but  
nowe the Priestes do theyr Masse in  
remembraunce of the quicke & deade,  
in remembraunce of Angels & saintes:  
they make an oblation & sacrifice of it  
for the soules departed, for beaſtes and  
Cattel, for ſpauces and diseases. &c.

The



Of the banished Ministers.

The Lord willet al the Disciples that were with him, to drinke of the Cup, and the Euangelist saith: that they al dranke of it: But now the part of the Sacrament is takē from the lay people, as though Christ had not shed his bloud for thē, as wel as for others.

What can we then iustly looke for at the Lordes hand to be partakers of in this worthy Sacrament, when we so unworthely disdain & think scoone to minister, receaue and vse it according to the Lordes most holy institution: but chop and change, adde and minnsh, after the pleasures, imaginations and fond fantasies of men, & not after the word of the Lorde, nor after the rightfull practise of his primitive and most pure Church?

Because the Corinthians did so unworthely behaue them selues aboute this holy Sacrament, by reason of these and such like abuses as we haue now spoken of, and for that thei made no difference of the Lordes body, that is to say, because thei so litle regarded not only his mystical body the church

E.iii. and

## The Confession

and congregacion, but also the death  
and merites of his natural blessed bo-  
dy that suffred and was crucified for  
them: therfore (saith the Apostle) ma-  
ny are weake and sicke among you,  
and many sleepe. And what thing els  
vnder the Sunne, hath more prouo-  
ked the wrath and indignatiō of god  
ouer vs, or is a greater occasion why  
he withholdeth his grace & holy spi-  
rit from vs, and othertwise also sedeth  
his sond: y<sup>e</sup> plagues amongst vs: Yea,  
what hath bene or is at this daie, a  
greater cause of his displeasure, thē  
the most filthy and abhominable ido-  
latry and supersticion of these masse,  
the blinde and wilfull abusing of the  
Sacramēt, when neither the doctrine  
of the Lord is trulpe taught nor bele-  
ued, neither those worthy frutes of  
repentaunce follow, that so godly flo-  
rished in the primitive churche, & that  
so vertuously shuld appeare in euerie  
one that receaueth y<sup>e</sup> holy cōmunion?

But now to conclude, for our owne  
part: This worthy Sacrament of our  
Lord and onely sauour Iesus Christ,  
we se



of the banished Ministers.

we so honour and reuerence, that we  
are fully resolved and perswaded (by  
the testimony of hys holy word) that  
it is a singular and precious Jewell,  
which the Lorde himselfe, by hys last  
wyl and testament, hath moste graci-  
ously comitted and left to hys owne  
holy congregacion and church, to the  
intent that the same worthy Sacra-  
ment, which he ordained to be a spe-  
cial renewing of hys gracious coue-  
nant with vs, and an vndoubted te-  
stimony and scale of his louing mer-  
cy towards vs, should be also a con-  
tinual and faithful exercise of our faith  
loue & hope to himward, & a myghty  
prouocaciō vnto charity and al good  
workes among our selues. So as we  
first duely examining our owne con-  
sciences, and then assembling our sel-  
ues orderly to that solempne memo-  
rial of our redemption, hearing there  
the death of the Lorde, declared vnto  
vs: calling the same in special (and all  
other hys benefices in general) moste  
thankfully to remembraunce: lamen-  
ting, bewailing, and repēting vs ear-  
nestly.

## The Confession

Recall of our sinnes: knowledging &  
cōfessing them vnto God, deuoutly  
calling vpon him for mercy, professing  
a new vertuous life: conuertinge vs  
wholy vnto him, & for geueing one a-  
nother in brotherly reconciliacion frō  
the botome of our hartes, shoulde in  
the vnitie of the holy Ghost, approche  
reuerently vnto the table of the Lord,  
and worthily receiue such notable in-  
crease of heavenly cōfort, & spirituall  
repaste in our consciēces, as we there  
for that purpose (by the cōmuniō and  
felowship that we haue with hym in  
his precious body & bloude) most lo-  
uinglye doth offer vnto vs, euen clo-  
thing vs, as it were with a newe pa-  
rour and strengthe frō aboue: that we  
being armed afreshe with his owne  
weapons, may frō henceforth fight  
themore valeauntly vnder his banner,  
against the flesh, & world, & the Diuils  
whiche to do, he graunt vs his  
grace and holy spirit.

Amen.

From Wyntonburge by Nicholas  
Deceffor. Ann. M. D. liiii.  
the xiii. of May.





